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THE SWEDENBORG LIBRARY.

PART I.

THE
MEMORABILIA
OF
SWEDENBORG:
OR
MEMORABLE RELATIONS
OF
THINGS SEEN AND HEARD
IN
HEAVEN AND HELL.

WITH AN INTRODUCTION
BY GEORGE BUSH.

NEW YORK:
JOHN ALLEN, 139 NASSAU STREET
BOSTON: OTIS CLAPP, 12 SCHOOL STREET.

1846.

TO OUR SUBSCRIBERS.

We are compelled, by stern necessity, to appeal to those whose names stand as delinquent subscribers on our books. Of this number we are forced to presume that some wish to discontinue the work after having paid in advance for the first sixteen numbers. Of all such, it is earnestly desired that they would in some way inform us of their wish, which they can do by sending back by mail all the numbers beyond the 16th. We have sent bills for the remaining part of the volume to No. 32, to nearly all who had paid only for the first part, but a small portion of which have thus far been noticed. We are greatly embarrassed by reason of this failure, as we are left in ignorance whether it proceeds from a purpose to discontinue, or merely from delay in transmission. We make allowance, however, for many who live at a distance, and who may not have found it convenient hitherto to make remittances.

We could fain hope that the friends of the New Church might feel sufficient interest in the design of the Swedenborg Library to sustain it at least to the end of the present volume. It was undertaken mainly with the purpose of presenting to the religious community such a view of the doctrines and disclosures of Swedenborg as should command the attention of serious and intelligent minds. It was supposed that it might be such a work as New Churchmen would be glad to put into the hands of those who are already inquiring, or whom they would prompt to inquire. The matter could not be expected, for the most part, to be new to them, but it was thought it might embody those exhibitions of truth, however partial, which would be calculated to arrest attention. The editor is happy to announce that his own anticipations have already been more than realized. He is in the daily receipt of intelligence of this kind of the most cheering character. A spirit of inquiry has been widely awakened in regard to the claims of Swedenborg upon the attention of the world, and several clergymen of different denominations, of most respectable standing, have openly and unequivocally declared in favor of the system of doctrines proclaimed for the use of the New Church.

Under these circumstances the editor is desirous of being enabled to prosecute the labor so hopefully begun. But he sees no prospect of this without the continued aid of the friends who have so generously come forward to countenance the enterprise from the outset. The tax upon their liberality is slight, and he is constrained to ask whether, if assured of the most useful results, they would not be willing to contribute the small quota necessary to carry forward a work which is accomplishing an object so near their hearts? To this end, however, a prompt remittance is indispensable. Let no one think his portion of the requisite means is so inconsiderable that it can scarcely be missed in the sum total. The sum total is made up of minor items, and not the least amount can be dispensed with.

Again then we venture to call upon subscribers to remit their balances without delay. The editor will be content to labor in the cause without remuneration if he can be saved from actual loss. But as he does not consider the cause peculiarly his own but the cause of the church at large, he cannot but feel it hard to be reducing himself to want in behalf of his fellow men, and in doing for them the service to which his brethren are virtually pledged in common. The field which he has entered opens before him more and more invitingly, and he feels but little hesitation in saying that the series of numbers which he proposes to bring out, will grow in interest and importance as he advances even to the end, although he could wish to have no end in view.

Request of
Mrs. James Hamilton Campbell
2-16-1932

THE LAST JUDGMENT, ACCORDING TO THE DOCTRINES OF THE N. J. CHURCH.

PREFATORY REMARKS.

The following article from the "Intellectual Repository" (1839-40) exhibits a very able and striking view of the Doctrine of the Last Judgment according to the revelation made to Swedenborg on this subject. This event has ever been connected, and that correctly, with the Lord's Second Advent as so frequently announced by Prophets, Apostles, and Evangelists. By the current and traditional interpretation of the Church, both these events have been chronologically referred to the so-called *end of the world*, by which is understood the physical destruction of the globe that we inhabit, together with the falling of the stars, and the literal passing away of the heavens as a scroll. It would be a very sufficient bar to the New Churchman's entertaining this theory of the physical finale of the earth, if he had nothing more to urge against it than the fact, that he finds the Scriptures just as explicit in one passage in affirming the perpetuity of the mundane system, as they apparently are in denying it in others, to say nothing of the violence done to the original by the rendering—*end of the world*, instead of, *consummation of the age*. But he plants himself mainly on another position. He ventures to assume, on the strictest exegetic grounds, that the event of the Second Advent cannot fairly be assigned to any period of the world's history later than the present, and consequently if the Last Judgment stands in synchronical relation with the Second Advent, it must be either past or passing at the present hour. His reasons for this construction of the Sacred Oracles he is ready to produce whenever they shall be demanded. Meantime he remains fully aware that the opponents of Swedenborg's doctrines regard this particular feature of them as equally undeserving of notice with any of the rest, because, like them, it carries on its front the virtual denial of what they do not scruple to assume as a *first principle* of interpretation, which no one can reject without flatly contradicting the plain averments of the Word. As therefore he knows nothing to warrant the expectation that any dissenter from his views will so far condescend as to argue with him the point in question—since this would imply that there might possibly be a doubt concerning it—he feels at full liberty to proceed to the affirmative exposition of the doctrine on the grounds which have satisfied him of its truth.

The teachings of Swedenborg on the subject of the Last Judgment cannot fail to encounter a strong spirit of dissent, from the fact that they array themselves in diametrical opposition to all the established popular ideas in relation to human destiny in the other life. But as the allotments of Infinite Wisdom proceed upon the fixed principles and laws of being which distinguish man in the present world, it is inevitable that a stupendous change shall come over our conceptions, in proportion as those principles and laws are more fully developed. What a vast revolution has been silently wrought, by the simple results of astronomical science, in our ideas of Heaven. The

time has been when the general mind of Christendom instinctively regarded Heaven as a glorious *place* in some distant part of the universe, which could only be reached by the spirit's traversing boundless regions of ether. Some have conjectured that the sun, some that one of the planets, might be the future locality of the spirits of the blessed. But deeper and more enlightened reflection has been doing its work, and the relations of spirit to matter have assumed a new aspect to thoughtful minds. The tendency has continually been, in later times, to regard spirit as having in fact no relation whatever to space, and therefore to beget the very belief which Swedenborg's disclosures confirm, that nothing like *locomotion* can be predicated of a disembodied spirit, but that every one finds himself at once in the spiritual world upon laying aside the veil of the flesh, and that his heaven or his hell reveals itself in the developed truth of his internal state and character. That to this conclusion the church and the world must eventually come, we are persuaded is beyond a doubt; nor will it be possible, when that period arrives, to resist the evidence that Swedenborg's illumination has anticipated the issues of philosophy, physiology, psychology, and all scientific faith.

In the mean time it is indubitable that his doctrine of the Last Judgment is part and parcel of the same general system of truth which takes hold of man's spiritual nature. As revelation discloses no physical end of the globe we inhabit—no cessation of the series of propagations—the great Judgment understood as final, must be a particular event transpiring in the Spiritual World, and leaving the flow of terrestrial generations undisturbed, nor even manifesting itself to their consciousness except in the signal effects which it produces on the existing order of things, in consequence of the new influences brought to bear upon it from the sphere in which it occurs. Such judgments have already occurred in former instances. “As to believing that the end of the earth will be the same thing as the last Judgment spoken of in the Word, where it is treated of the consummation of the age, of the day of visitation, and of the last Judgment, in this men are deceived; for it is the last Judgment of every church when it is vastated, or when there is no longer faith therein. It was the last Judgment of the Most Ancient Church when it perished, as was the case with its last posterity immediately before the flood. It was the last Judgment of the Jewish church when the Lord came into the world. It will also be the last Judgment when the Lord shall come into glory; not that the earth and the world are then to perish, but that the church perishes; but in such case, a new church is always raised up by the Lord; as at the time of the flood the Ancient Church; and at the time of the Lord's coming, the primitive church of the Gentiles; so also, when the Lord shall come into glory, which likewise is understood by a new heaven and a new earth.” (A. C. 931.)

It remains only to observe that nothing advanced in the doctrine of the general Judgment as unfolded in the ensuing pages militates with the fact that every man is judged *as an individual* when he enters the spiritual world. This follows from the necessity of the case, as every one is allotted to happiness or misery, according to his character, which is of course a judgment and an *eternal judgment*.

As bearing directly on the main point, we prefix a brief article, also from the Intellectual Repository, for September, 1843, the design of which is to show, that as many of the predictions respecting the Lord's *first* Advent were not *literally* fulfilled, there is therefore no reason to conclude that *similar* prophecies relating to the Second Advent will be *literally* fulfilled.*

* A slight omission has been made in one part of the second essay, for the purpose of bringing it within our limits, and in another, a transposition of the heads or propositions was rendered necessary by the manner in which it was originally published in the Repository.

"THE LAST JUDGMENT."

(From the "Intellectual Repository," Sept. 1843.)

It is a general opinion of the Christian Church, that a last judgment is to take place; that this judgment shall take place after the world is destroyed, when "all those who have slept in the dust of the earth shall awake," and when the earth and the heavens are to be burnt up.

Although there is no doctrine that has excited more ridicule than this, still if the subject be calmly examined (without prejudice), it will be found that, although couched in figurative or correspondent language, it is attended by far more satisfactory proofs than many of the tenets which the world calls orthodox.

The destruction of the earth was prophesied at the coming of our Lord, as an event which was to occur at that time. The "heavens were to be burnt up, the moon turned into blood, and the stars to fall from heaven." But at the coming of our Lord, the natural earth was *not* destroyed, nor were "the heavens burnt up;" the stars did not fall from heaven, nor were the powers of the heavens shaken. Now there is one certain rule relating to prophecy, namely, that wherever the same prophetic figures occur, they are to be interpreted in the same manner. We have already said, that a want of attending to this rule, was the cause of the Jews rejecting their Messiah. For instance, they had the prophecies of Isaiah and of Jeremiah, as well as of Ezekiel, before them, but they understood them not. They looked for an outward fulfilment of these prophecies, and the *outward* fulfilment never occurred.

Now as the same events were to occur in *both* cases (namely, at the first and *second* coming of the Lord), and yet in the first instance, which has passed, the event did *not* happen *literally*, we have reason to believe that it will not and cannot happen literally in the *second*. At the first coming of the Saviour, the sun poured his beams as brilliantly over the hills of Judea, and the moon shed as bright a light on the valley of Aijalon, as she had before done; the stars still held their wonted stations, in which the Chaldean sages had watched them ages before,—nothing was altered in the visible round of nature. Yes! solitary, and on the plains of Bethlehem, one single star appeared to a company of shepherds, and *their* eyes were opened to behold a vision of angels. At the same time, wise men from the east were attracted by the same light, and were drawn to the birth place of the infant Saviour.

If then, the prophecies relating to the Lord's *first* advent were not *literally* fulfilled, we have no right to expect the second to be fulfilled *literally*. And, therefore, we have not the slightest ground to believe that the prophecies respecting the second advent, any more than those relating to the first advent, will be *literally* accomplished.

It was prophesied respecting our Lord's *first* coming, that every mountain should rise, and every valley should fall; that the heavens, and the earth, and all

nations should be shaken ; that the sun should cease to shine, and the moon withdraw her shining ; yet not one of these prophecies was literally accomplished. The sun shone as before ; the moon's light was as strong as ever ; no alteration in the outward system of nature gave notice of our Lord's approach ; nothing natural underwent a change, though a great change took place in spiritual things.

Both the first and second coming of the Lord are called "days of the Lord ;" and both are ushered in by "darkness and gloominess." In both it is said, "the sun shall be turned into darkness, and the moon into blood;" and in both the "heavens and the earth were to pass away." In both of them the Lord is declared to come in fire and the conclusion of both is, "a new heaven and a new earth." Now *one* of these periods is past. The heaven and earth of the Jewish system has passed away. It is gone, and the internal ideas and outward ceremonies which distinguished it have gone also.

The great stumbling block, over which the Jews fell, was the outward situation and appearance of the Saviour. In their prophecies, he was represented as a conqueror,—as one who should subdue nations before Him, and break the loins of kings;—who should erect a standard for the whole earth, and call the nations unto it. But the Jews had still a national pride lying at the bottom; they expected that among the nations they were to be the first, that their city was to be the capital, and their system and people, the ordinance and people of God. But this never took place. All things ran their usual course. Jerusalem revolted and, after a murderous seige, was taken possession of by the Roman armies. The city was destroyed ; their nation murdered, or dispersed ; and their dream of empire scattered to the winds.

Now why have we any more right to expect a *literal* fulfilment in the case of the second coming, than the Jews had in the *first* ? The images are the same ; the expressions the same ; the words the same ; and, if we interpret them according to the standard of divine prophecy, the interpretation too must be the same.

But how were the first prophecies accomplished ? Not by a literal fulfilment ;—not by the darkening of the sun, or the reducing of the moon to blood :—no ! but by the destruction of those spiritual things which the sun and moon represented,—the love and faith of the Church ; the darkening of love ; the destruction of truth ; and the alteration of religious ceremonies. Now since the prophecies relating to the first advent were not literally fulfilled, we have not the slightest reason to expect that the latter will be literally fulfilled. As in the first instance the sun was not darkened, as in the first instance the moon did not cease to give her light, so we have no reason to expect that such an event will take place in the second coming. We argue, therefore, that as the prophecies of the destruction of the earth, at our Lord's *first* Advent, were not literally fulfilled, so neither have we reason to expect, that the second, being couched in the same language, will be literally accomplished.

When our Lord ascended into heaven, the angels who appeared to the disciples said, "Why stand ye gazing up to heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts i. 11.) Our Lord's ascent into heaven was not *public*. It was not made in the face of the world ; nor was it seen even by all the nation of the Jews. A *few* only, and those his own disciples, beheld it ; and it does not appear that any belonging to Jerusalem saw it except our Lord's own

immediate followers. It was therefore, as to the rest of the world, unknown; no one saw it,—no one knew it; and the world at large only knew it through the evidence of our Lord's immediate disciples. If, then, the *second* coming is to be like the first, it will be unknown to the world, and unseen by all except by the immediate disciples of the Lord Himself.

From this it follows, that whenever the second coming takes place, it will be to the greater portion of the world unknown, and only revealed by means of those to whom God Himself has revealed it.

THE LAST JUDGMENT;

AS TAUGHT BY THE DOCTRINES OF THE NEW CHURCH SIGNIFIED BY THE NEW
JERUSALEM.

[From the Intellectual Repository, 1838—40.]

IN introducing this subject to the consideration of the general Christian reader, the object is to convince him more fully, that it is appointed unto all men *once* to die; but, after *death*, the JUDGMENT; and that this judgment will be a divine decision, therefore unerring, in its nature infinitely impartial, and, to the utmost possibility, strictly just; though at the same time full of the tenderest mercy and love.

“ Our lives will be tried by their motives and ends,
And sentence be passed by the Greatest of friends.

Christians have very generally so interpreted the Holy Scriptures, as to tend to a general expectation of the destruction of all material and natural worlds, or the whole of the natural creation, in order to, or on, the accomplishment of the Last Judgment.

But taking into consideration the short period the world has existed, as generally computed; and as the stars were made either at the same time, or, at all events, on the fourth day of the creation, according to the same computation, which is taken from a literal understanding of Genesis, chap. i.; and the utmost limit generally assigned for the world's duration, by those who thus compute it, as well as that of the sun, moon, and stars, being about the period of six thousand years; we can scarcely help concluding, that the Lord has produced much for the accomplishment of little;—little, at least, to what might be expected from the magnitude of his works, if we rightly understood them, and if they were such as philosophy now supposes them to be. In saying, philosophy *supposes* them to be, we scarcely speak with due fairness, for we might employ the words, which philosophy *proves* them to be. To doubt that creation consists of numberless earths and suns, existing for similar uses as this earth and its sun, and that the suns perform for the earths the benefits which our sun performs to this earth, is indicative of great ignorance; or, if those who so doubt are in possession of the light of science upon the subject, of great stupidity; if not some radical intellectual defect.

And if there are in the universe millions of suns, with many more millions of

earth, created to be the habitation of intellectual and rational beings; and these have been in existence near six thousand years, and must be destroyed at the completion of that period, for the purpose of bringing to judgment the few human beings who have had their existence in the world we inhabit; is the view calculated to lead us to a conclusion in favor of the wisdom of their Maker, or to exhibit him to our perception in a light calculated to improve our piety?

It is not indeed for man to find fault with the works of his Maker; but he cannot err in his endeavor to find satisfaction in the contemplation of his works, and to see that all has been made in wisdom, and with a design worthy of an Infinite Goodness. Therefore he should well examine the purport of the words of even the Divine Revelation, before he draws a conclusion as to their meaning, that, to his best reason, would make the Divine Wisdom appear contemptible. And it is scarcely possible to form any other judgment respecting the idea generally entertained of the destruction of the visible universe, in order to the execution of the Last Judgment upon the inhabitants of this earth. The inhabitants of other worlds may, for aught we know, have sinned like the inhabitants of this, and may both require a Redeemer and judgment similar to those of this planet; but there may be millions of worlds, whose inhabitants continue in their pristine innocence, and who answer, in the most blessed manner, the first and last end of their Creator in bringing them into being. And supposing the ruin of guilty worlds to be necessary for their due punishment, why should those be involved in the ruin, if there be any, who have not partaken of the guilt; and could have no sensible connection with the guilty? And if it be concluded that the inhabitants of all the worlds may have been equally guilty, and ought to be so destroyed, we cannot but wonder that the works of God, so vast, should be so abortive, as to what reason might suppose to be his eternal purpose in such a production.

To the well-informed reader, the following glance will be of no importance, because he already knows much more upon the same subject. Persons who are ignorant of the discoveries of the intelligent, may be awakened by it to inquire further into such things, and convince themselves of the immensity of God's works; and be thereby enabled to worship him with an increased devotion and love, corresponding with their enlarged ideas of their wonderful extent.

The world which we inhabit, to our sense of such great magnitude, is but a very small speck in the creation. It is one, and far from being the largest, of eleven planets belonging to this solar system. The earth annually, at nearly 100 millions of miles from the sun, revolves round it, accompanied by its moon or satellite, equal in magnitude to a thirteenth part of this globe. Within the earth's orbit, two other planets, Mercury and Venus, the former one-third of the bulk of the earth, and the latter equal to it, have, like the earth, their course round the sun, and seem every way as fit to be the habitations of human beings as the earth itself. First beyond the earth's orbit, is the planet Mars, the orbit of which is computed at 144 millions of miles from the sun, round which it revolves in about 687 of our days. The diameter of Mars is little more than half that of the earth. Four recently discovered planets, called Vesta, Ceres, Pallas, and Juno, move in orbits round the sun, in the space between Mars and Jupiter. Jupiter, the largest of all the planets, revolves in an orbit round the sun at 490 millions of miles distance from it. His magnitude is computed to be a thou-

sand times that of the earth, and one of his years to be nearly equal to twelve of ours. He revolves on his axis in less than ten hours of our time, at the amazing rate of 26,000 miles an hour, and travels in his orbit round the sun at the rate of 25,000 miles an hour. The velocity of his diurnal motion is twenty-five times that of the earth, though so great in bulk, and though so remote from the sun. Should this huge planet be equally peopled with this earth, how immense must be the number of its inhabitants! At the distance of 900 millions of miles from the sun revolves the planet Saturn, another huge planet, his diameter being computed at 80,000 miles. He performs his journey round the sun in about thirty of our years, and revolves upon his axis in about twelve and half hours. The most remote planet yet discovered in the solar system is called Herschel, in honor of its first discoverer, and Georgium Sidus in a honor of the king then reigning. One of his years equals about eighty-four of ours, his orbit being at the vast distance from the sun of more than 1800 millions of miles, or nearly nineteen times that of the earth. His diameter is computed at 35,865 English miles. Jupiter is said to have four moons revolving about him, Saturn seven, and Herschel six. Besides these, in this solar system, are comets, which acknowledge the sun as their supreme by their revolutions round him, though in extremely eccentric orbits. Comets, if not habitable, on account of their eccentric movements, may nevertheless be in a state of preparation for becoming so. One of these, at its greatest distance from the sun, is computed to be 11,200 millions of miles, and at its nearest only 490,000 miles, and travels, in one part of its orbit, at the rate of 880,000 miles in an hour.

The mind is almost lost in its ideas of spaces so vast, occupied, as it were, by our sun only, and its dependencies; and yet the whole is but as a speck in the creation, even so far as it may be said to be revealed to the sense of man, and subject to his computation, upon such unerring principles as to leave not a doubt in the minds of those who have devoted all their energies in the application of them to such mighty measurements.

Were our sun and its planetary dependencies, with their moons and comets, the whole of creation, it must seem strange that all of them should be destroyed for the wickedness of the human race upon this one globe, and for the purpose of bringing them to judgment, and that the whole should terminate in the short space of 6000 years; a work too of the Almighty, and because it had altogether failed of accomplishing the object intended by its existence. That many of the works of God may not fully at once exhibit to the shallow reason of man his infinite wisdom, may be readily granted; but it does not hence follow, that, both in the Word and works of God, man should take up with superficial observations, and conclude respecting them without his utmost effort to conclude justly. In the works of Infinite Wisdom there must be the soundest and best reason possible for their existence; and man may assure himself that the moment he is able to see them in their true light, the utmost effort of a true rationality will be unable to detect in their design or execution the smallest imperfection.

How careful then ought we to be in admitting, as a doctrine of the holy Word, a false conclusion respecting its meaning, by which we impeach, in the estimation of the most rational judgment of the human mind, both the goodness and wisdom of God! for where his wisdom does not appear, his goodness will be

found imperfect. Without supposing the satellites and comets to be *habitable*, which, in all probability, all the satellites are, as they may move in the *same* regular orbits with their primaries, there is provided habitable space, in this *solar* system, for 2600 times the inhabitants existing upon this globe. The number of inhabitants upon this earth, in round numbers, may be taken at 1000 millions, which, being multiplied by 2600, will amount to two billions, six hundred thousand millions; nearly sixteen times the number of the inhabitants of this *globe* in 154 generations, which is about the supposed time of this earth's habitable existence. Can we suppose that such vast worlds as Jupiter, and Saturn, and Herschel, were made for such limited duration? And supposing their inhabitants have not sinned like the inhabitants of this earth, can we suppose that it should be necessary that it should be destroyed, in divine vengeance for the sins of this world? Reason may well feel abhorrent to such a conclusion, and, in the contemplation of it, can only retire in apparent submission to the fanaticism of implicit faith, which smiles at impossibilities, and says, "It shall be done."

But if reason recoils from the conclusion, in view of the destruction of this solar system only, how much more must it recoil at the idea of the destruction of the whole universe? Every fixed star, so called from its constancy in the same relative situation in the heavens, is with great reason supposed to be a sun, and to have planets revolving round it, fit for the habitation of man, the same as the planets which revolve round our sun. It is said the nearest of the fixed stars to this earth cannot be less than two millions of millions of miles; a distance so great, that a cannon ball flying from that star at the rate of 400 miles an hour, would not reach us in 570,000 years. Guy, in his astronomy, quotes Professor Vince, as saying that the nearest fixed star cannot be less than 400,000 times the distance of the sun from the earth, equal to thirty-eight millions of millions of miles. Let the simple Christian reader, who has not reflected upon these, not only possibilities, but probabilities, think for a moment upon the magnitude of the creation, as indicated by such an amazing distance of the very next neighboring sun to ours and its planetary system; and then let him ask himself, if it be likely that the Almighty having produced and preserved such astonishing existences, calculated, by his influx into them, to last for ever,—if it be likely that, almost from the beginning, he was so ill satisfied with the productions of his Infinite Power, and Wisdom, and Goodness too, as to resolve upon their destruction in 6000 years from their commencement? Well may reason blush at such a proposition; yet such is that which professed Christian theology has made and insisted on.

But let the same simple reader take into account that all the fixed stars he can see, and those which he cannot see, and which yet are visible to the inhabitants of other and distant portions of this globe; and not only those which are visible to the naked eye, but to the probable millions which can only be seen through good telescopes,—116,000 of these, in what is called the path of the milky-way, having passed over the field of Dr. Herschel's telescope in one quarter of an hour;—let him (allow it again to be repeated) take into account; that every one of these, in all probability, is a sun, the centre, and source of heat and light to numerous planetary orbs, such as our earth, Jupiter, and Saturn, peopled with rational beings, capable of knowing, loving, and adoring the

same God that we adore; and then let him try to think, if he can, that the infinitely good, merciful, just, wise, and holy God, is likely to be so short of means, as to be under the necessity of destroying such a creation, in order to pass his final judgment upon the few human beings that may exist upon this earth in the short space of six thousand years. Can he help exclaiming, How pitiable, if God cannot devise a better means for the accomplishment of such an end! or that his disappointment with the conduct of poor frail humanity upon this globe, was such as to have enraged him to that degree, as that he should have resolved upon the destruction of the whole of creation!!!

Be assured, Christian reader, there is no such mistake in the works of God; there is no such mistake in his Word, when it is rightly understood. His works and his Word will harmonize with each other, and both will reflect the utmost lustre upon Infinite Goodness, Justice, and Wisdom; when they are rightly understood. All the operations of the Infinite are truly conservative; he has made nothing in vain; there is no waste in the universe; everything created is necessary to its purposed use. The happiness of man, on a scale so immense, that a ten thousand millionth part can scarcely at once present itself to the most enlarged development of the human faculties, being the final end of all and everything that God has made; all and everything, when it is well understood, will fully exhibit this infinite design in its true nature, and evince that nothing short of Infinite Wisdom could so design and adapt it to the accomplishment of the final purpose.

But in taking this hasty glance at the vastness of Creation, in order to make out the improbability of the whole being destroyed for the execution of the Last Judgment upon the inhabitants of this earth, we are far from suggesting an idea that the human inhabitants of this earth are of small moment in divine estimation, and that God, having so many worlds, in all probability peopled in a similar way to this, can have but little regard to this, as being scarcely anything in comparison with the whole. God is infinite in the least things as in the greatest, in the most minute atom as in the whole of creation; and the most minute portion of creation as much requires the constant operation of Infinite Vigilance and Power, in order to the preservation of its existence, as the whole creation.

Let the humble reader assure himself, that his happiness is as much the object of his Heavenly Father's paternal care, and that He as constantly, with the same vigilance, employs every possible means to secure it, as if he were the only being that he had created to bless with everlasting felicity. Such perfection belongs, and can belong, only to the Infinite and Eternal God. What a blessing to know that He is infinitely good and just, and that he is our most merciful Father, and that in our individual application to him, he is able and disposed to give as much attention to our wants, as if there were not another creature requiring his watchful care! Receive our inmost gratitude, O Lord! that thou hast imparted to us this knowledge of thyself! Increase our faith, and may we trust in thee, for the accomplishment of all thy goodness towards us!

Every creature made for perpetual existence in a state of happiness, if the creature seeks it by the divinely appointed means for its attainment, can never cease to be the object of the most tender regard of his Maker, on whatever world, or on whatever part of any world, Divine Providence may have placed such a

being. Nothing therefore is more calculated to damage a just and proper idea of man's God and Saviour, than the conclusion, that because his works are so vast, and his intelligent creatures are so numerous, individuals are of no moment in his divine estimation. While a sparrow cannot fall without his notice, and the hairs of our heads are numbered by him, this can never be the case. He having himself taught us that, individually, we are of more value in his estimation than many sparrows; though he so cares for them, that one cannot fall without his notice, we may feel the utmost assurance that, vast as his works are, he cannot be so distracted by them, or diverted thereby, as not to attend to every individual's requirements, both in time, and for eternity.

The Judge of all the earth, and of all earths in the universe, will do right. And as he will do right, we may anticipate, with the utmost confidence, that he will not destroy any other world with this, should the destruction of this ever be necessary, except that it be necessary to destroy such world also from a similar cause. Abraham said to the Lord: "Wilt thou also destroy the righteous with the wicked? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee. Shall not the Judge of all the earth do right?" (Gen. xix. 23, 25.) See the whole chapter, in which the Lord not only shows that he will not destroy the righteous with the wicked, but that the wicked shall be preserved to the utmost on account of the righteous, so long as the righteous can so live among them, as to keep in any due restraint the wicked and their wickedness.

How happy then must the enlightened Christian feel his mind, when he can be relieved from the necessity of believing the appalling doctrine, that in order to the execution of the Last Judgment upon the inhabitants of this earth, God is under the necessity of destroying his whole creation, or that he has resolved upon such destruction to gratify his own vengeance. How happy he will feel in the conviction, that the Scriptures, in those passages where they seemingly predict such destruction, may be seen in much superior, because in a spiritual light; and that, in such light, everything harmonizes with the Divine Attributes.

The term, "Last Judgment," does not occur in the Scriptures. It appears to have been adopted by Christians as expressive of their ideas respecting it, from their notion that its being executed subsequently to the destruction of all things, or that the destruction of all things would be consequent on its execution, therefore there would be no other. It may be gathered from what has been stated, that there was a Last Judgment executed at the time of the Lord's first advent, according to the doctrine that we would inculcate; and that *that* last judgment was attended with the destruction of sun, moon, and stars, spiritually understood, as predicted by Joel, whose prophesy was then fulfilled. It will be seen that we use the term *last*, to denote the final judgment upon every individual. This may be executed upon great masses at one time, or upon an individual; but in either case it is the Last Judgment, because the individual or the mass are thereby placed in the society or societies to which they belong, and in which they will ever remain, whether in heaven or hell. Whatever general last judgments may have heretofore taken place, and whether or not there will be any more of a general character, there can be no doubt that every man must experience a final or last judgment, by which he will be assigned to his final abode in

heaven or hell. "It is appointed unto all men once to die, but after this the judgment" (Heb. ix. 27).

In a brief discussion of the following propositions we trust the reader will be led to fully satisfy his mind upon this important subject; as, in being enabled to see all that is predicted in the Scriptures upon it fulfilled to the letter, in a way perfectly agreeable to the nature and order of things, he will feel certain, that for every secret purpose of his heart, every thought of his understanding, and every action of his life, he will have to account, in a way in which all his eternal, internal interests will be most deeply involved; and that the final judgment will be that of Infinite Wisdom, which can neither deceive nor be deceived.

1. *That the material earth will never be destroyed.*
2. *That creation, in order that it may be anything, must exist in its ultimates; since without the ultimates, its internal would have no subsisting termination or basis, and would, consequently be dissipated.*
3. *That the material world we inhabit is such an ultimate and basis to that portion of the spiritual world, into the regions of which will be collected all the spirits of those that have lived upon it: and that such portion of the spiritual world rests upon it, as a house upon its foundation.*
4. *That in the material world, the procreation of the human race may be perpetual: but that in the spiritual world there is no procreation of the species.*
5. *Notwithstanding the above proposition, the spirit or soul is the real man: and it is this only that lives to eternity, and perpetually preserves its identity.*
6. *That on the death of the material body, the spirit of man continues to live in the spiritual world, in a substantial human form: and that therefore death is the continuation of life: after which, man lives a man to eternity.*
7. *That man's spiritual body will be possessed of, and will exercise, every organ of sense, with respect to all things of the spiritual world, as, while clothed with the material body, the soul was sensitive of all things of the natural world, by means of this organized body.*
8. *The organization of the spiritual body, exceeding so much in perfection that of the material body, the acuteness of sensation of which it will be consequently susceptible, requires that the spiritual world, with all its forms, should be denominated substantial, to distinguish it from the material world, with all its forms.*
9. *That such being the case, the spiritual is the proper world for man's eternal abode.*
10. *That as the spirit is the real man, he takes with him into that world all that forms his character as a man.*
11. *That the Last Judgment, therefore, must be effected in the spiritual world: and that it will consist in reducing man's external life to conformity with his internal, and rendering his spiritual body the image and likeness of the soul.*
12. *The proper region of the spiritual world for the execution of the Last Judgment, is that which is intermediate between heaven and hell; into which all immediately enter on their resurrection after death.*
13. *That such a judgment may from time to time be executed in the spiritual world, without the consciousness of the inhabitants of the natural world: but the time of every general judgment is the time for a new dispensation of divine truth, after some manner, for the formation of a New Church; as every Last Judgment becomes necessary, and is effected at the end or consummation of a church, when there is no genuine faith, because there is no genuine charity.*

14. *That in the execution of the Last Judgment, the righteous and the wicked are eternally separated from each other, the former being taken into heaven, and the latter cast into hell.*

1. *That the material earth will never be destroyed.*

We do not state this as an impossibility, but from the assurance that, in the earth itself, there is nothing calculated to frustrate the end for which it was created, which was, for the perpetual creation upon it of the human race, and their sustenance during their necessary probation in the ultimate form of their existence, from which, at the proper time, they may be passed to their final abode in heaven; for to form heavens in conjunction with the Lord is the end of all creation. Should it be contended that the literal sense of the Word ought to decide this point, portions of it will be found to verify the proposition, as Ps. lxxviii. 69: "And he built his sanctuary like high places, like the earth which he hath established for ever." Again: "Thy faithfulness is unto all generations: thou hast established the earth, and it abideth" (Ps. cxix. 90). "One generation passeth away, and another generation cometh: but the earth abideth for ever" (Eccles. i. 4). The last passage, as not being a portion of those Scriptures which contain an internal sense, is very conclusive. In all other portions in which there is an internal sense, it would not be safe to insist, on the one side or the other, that they will have a strictly literal accomplishment. It is certain, however, that when the literal sense of any passage is opposed in sense to that of another, they cannot both be literally correct. There must be some other mode of interpretation to make them harmonize. In the above passages, quoted from the Psalms, we do not insist upon their literal truth, nor contend that they have a real application to the natural earth; but that in those passages, as well as in all others, when the term earth occurs, it signifies the church in externals, which, when they exist from the genuine internals of the church, in perfect conformity and union with them, they are established for ever, and perpetually abide. But till our opponents grant that the genuine truth and consistency of the Word is to be sought in its spiritual sense, we are obliged, in opposition to their false interpretations, to set one part of it against another; and while they insist upon the literal interpretation of one, we must insist upon a similar interpretation of another, in that sense opposed to it.

We may conclude that the earth will never be destroyed, because, the Lord has been pleased to be born upon it, to effect the glorification of his humanity on it, in which he was the Word made flesh; thereby to redeem the human race upon it, and upon all others; and by his Word, which he has caused to be fixed in written characters upon it, as a perpetual medium for the instruction of man in all those things which constitute him a church in conjunction with himself, he has provided for the perpetuity of the church, and through it for the perpetuity of the earth, upon which its members must live. It is true, a church may come into such state, as to be said to be at an end. Several churches upon this globe have so existed and terminated; but the Lord has provided, and will provide, that in every such termination of a former church, a new one shall be raised up by a new dispensation of truth, by which the Lord and heaven may continue in that connexion with it, which is necessary to the preservation of the earth. While such connexion can be provided for, the earth will never be

destroyed : and there is no reason to conclude, from the right understanding of things, and of the Holy Word, that it cannot be perpetually provided for. Nay, those who have intelligence to see the Divine Providence in the movements of human society, may be next to assured, that from the year 1757, the time in which Swedenborg declares the Last Judgment commenced in the world of spirits, ample provision is making for the extension and establishment of the church in perpetuity ; and thereby for the perpetuity of the globe itself.

There is no reason to conclude, from anything known in science, that the earth will ever cease to be the proper habitation of man, from any natural exhaustion, and thence an incapability of yielding necessary sustenance to the human race upon it. In opposition to such a conclusion, the developments of what is *called human science* (so called because many skilled in the science do not usually acknowledge the Lord as the direct Giver of such knowledge, though in reality he is), lead to the almost certainty, that the Lord has stored up in the earth the capabilities for yielding the means of the proper sustenance and comfort of man, to an extent indefinitely beyond anything yet enjoyed. But this proposition will be rendered more evident in the discussion of these which follow :

2. *That creation, in order that it may be anything, must exist in its ultimates, since without the ultimates, its internal would have no subsisting termination or basis, and would consequently, be dissipated.*

This proposition embodies a doctrine, which to the generality of Christians, will appear new, and, perhaps, startling, on account of the general ignorance that prevails of the existence and nature of the spiritual world, in such connexion with the earth, and all outward nature or creation, as is that of the soul with the body.

By an ultimate, we mean, the last thing or things necessary to the accomplishment of a design. Thus, in the construction of a watch, the frame in which its constituent parts may move each other to the purpose intended, may be considered an ultimate essential to the design. The outward cases, though not essential to the mechanism, are ultimate coverings to it, of great use in its preservation, and may be considered necessary to the preservation of the design. This illustration, though very imperfect, may help to familiarize the idea to the simple. They may see that till the watch-maker has produced his frame, the last thing he may need, the portions of the movement could never be made to indicate the divisions of time.

Natural and material substances are the last things necessary to a subsisting creation. They are last, too, in the order of their existence ; as the substances from which they exist, and which are so created as perpetually to exist in them as their soul, must, in their nature, be prior substances. God creates, immediately from himself, substances that may exist nearest to himself, not being in themselves absolutely divine ; through these substances he creates substances more remote, and in their nature more gross, and so on, till substances are created of which suns and habitable worlds may be formed, as the last things necessary to the first and final design, viz. the creation of the human race as the seminary of heaven.

According to this view, the Divine is in the midst of all things, not to be estimated as to distance, or the extension of space, and as if he were the centre of

infinite space, but he is in the midst as the purest essence, the purest substances created by him being, of necessity, infinitely removed from that which is properly God. It is not in the nature of things for God to commix with his own essence substances created by him. Their being created, places them for ever beyond such a possibility; yet, in the language and thought of finite intelligence, the purest substances may be accounted nearest to him, and recipient of his direct influx or operation. Thus created, the purest substances become an essence to those in the next degree of purity, and both together in such as are still further removed, and so on to the last; so that every material atom involves within it all that is prior in creation, and in it all that is prior terminates and is at rest, as in the production of the last means for the accomplishment of the final end. In this terminus, the lowest, or last creative effort, is in its rest, because it is in all its means for the production of its last end, the perpetual creation of man, for the enjoyment of a life of love to God, and of mutual love with his kind, to all eternity, in such associations as, together will form a heaven so immense, as indefinitely to surpass our sublimest conceptions. If the above be rightly conceived, it will be seen that, within the last, there may be several distinct substances, one purer, superior, and within the other, perfectly discrete, and not in the least commixed, though together in simultaneous order. It will be seen, too, that immense regions may be occupied by the substances in their discrete state, one within or above the other; for that which, in simultaneous order, is within, in correspondent altitude is above, according to its degree. Thus the Lord has provided for the formation of the heavens one above the other according to the degree of purity in which he is loved, and the wisdom given in union with the love; for the mind of man is constituted of all the substances of the spiritual world in simultaneous and successive order, and after death is associated with the society and heaven answering to the degree of his love and wisdom, which has been developed by his life in the world.

While man is in the world, every degree of life developed within him becomes fixed and permanent, by a reduction of all the loves of his natural mind and body to a state congenial and subservient. An ideal perception of, and pleasure in, that which is in agreement with Divinity, and constitutes heaven, is abortive of good, till it terminates in a correspondent bodily life, as opportunity is given; because, in order to the perpetual existence of anything, it must exist in ultimates, or be in the tendency so to exist. Without such a termination, it becomes dissipated. It would be the same with the substances which constitute the soul, if they were not first organized and fixed in a body constituted of ultimate substances. It would be the case with the substances of the spiritual world, if they did not terminate and rest in ultimate substances, because they were created with a tendency to such ultimates as the last means by which the end of their existence could be accomplished. If man's eternal residence must be in the spiritual world; and if the spiritual world, not to be so dissipated as to be unfit for the existence of beings having a conscious individuality, must have its terminus, rest, and basis, in some material world; then it follows, that the material world will never be destroyed.

3. *That the material world we inhabit is such an ultimate and basis to that portion of the spiritual world, into the regions of which will be collected all the spirits of those that*

have lived upon it; and that such portion of the spiritual world rests upon it, as a house upon its foundation.

To those who can enter into the reasoning of the above, it will not be difficult to admit the truth of this proposition. It could only be demonstrated to a person circumstanced as E. Swedenborg professes to have been. To him it was shown that, with the men of this world, were associated the spirits of those who had recently lived in it; that with the latter, those who had become angelic or infernal beings, but still from this earth, were associated; and that the heavens and the hells, in direct connexion with this earth, were formed from the human beings who had been born into it, and had departed from it. Thus, that, in all probability, the particular genius of the inhabitants of any earth, when formed into heavens, may require for a perpetual ultimate basis the earth in which they have been created.

As the Lord has been pleased to be born upon this earth, and as he has here given his written Word, it may be peculiarly requisite that it should remain for ever the ultimate basis of the heavens derived from its inhabitants. The Lord having redeemed the whole human race upon it, there cannot be a doubt that there is a character in the inhabitants of it, and in its correspondence in the grand whole (which to the Lord may be as a grand man, out of himself), which rendered it peculiarly fit that He should be so born upon it: and on this account its perpetuity is no doubt requisite.

The material atoms of which the world is constituted, involving within them, in their individual and collected state, all prior substances, they must necessarily subsist in connexion with their First Cause, by their immediate connexion with the intermediate causes of their existence. Spiritual substances, in themselves, are doubtless light and volatile to an immense degree, in comparison with the lightest which come under the denomination of matter; and the Creator has therefore provided, that they should always have their basis or ultimate in the inert substances of matter; in order that the spiritual and the natural worlds may jointly and always act together for the accomplishment of the great end of creation.

We shall take it for granted that the world we inhabit is a natural material world, and therefore an ultimate basis to that part of the spiritual world, which is the immediate instrumental cause of its existence. As nothing can exist without an adequate cause, and as the final cause of all things is God, who is a Spirit, it is next to evident, that matter is the product of intermediate causes, which are likewise spiritual; and as subsistence is perpetual existence, matter must be connected with its spiritual cause, final and instrumental, in order to its perpetual existence. The perpetual existence of the world we live on is not only necessary for the propagation of the human race upon it, from whom the heavens may be perpetually replenished, but it is necessary as an ultimate basis to the heavens which have been already formed, which are constituted of substances, in themselves so pure and volatile, as only to be preserved in all their variety of exquisite organization by being terminated and based in the inert matter of the world. Besides, as, in the ultimate, the intention of creation as perfected, the very uses of heavenly existences would in a great measure cease, except they had a correspondent ultimate somewhere, into which they could flow, and be productive of the ultimate object for which they are given. For

the Lord has imparted to every atom of creation a tendency and aptness for the accomplishment of the final design; and those beings who constitute heaven have it imparted to every affection of their wills, and the thoughts of their understandings, and to every action of their lives. Consequently, should any earth cease to exist, as such, for any divine purpose, the inhabitants of the spiritual world which has been connected with it must be connected with some other earth as an ultimate basis. Such a thing ought not to be deemed impossible, but very improbable; as the Lord foresees and provides for the continued existence of necessary ultimates, by all the operations of his providence. "Heaven is my throne, and earth is my footstool" (Isa. lxvi. 1), are the words of divine inspiration, which, in their genuine sense illustrate these thoughts.

4. *That in the material world, the procreation of the human race may be perpetual, but that in the spiritual world, there is no procreation of the species.*

The reason is, because in the ultimate only can be given sentient, durable, individual being. In the spiritual world, its substances admit of organization into forms more various and exquisite, if possible, than those of the material world; but then, from their peculiar nature, they are not permanent, being immediately produced in correspondence to the affections and thoughts of angels and spirits, and immediately alter or cease, as the affections and thoughts alter or cease which give them their forms. In this constant exhibition of creative power, the angels are perpetually provided, not only with everything necessary for life, but for its most exquisite enjoyment; for these things to them are more real and delightful, than the productions of nature can possibly be to our senses, on account of the perfect organization of their spiritual bodies, by which they are more acutely sensible from their contact with them, and their variations, as well as from their direct correspondence to all the changes in their affections and thoughts, than we can possibly be by the contact of the material world with our bodily organs of sensation. Almost all the visions of the prophets and apostles might be quoted in corroboration of these statements; for the extraordinary and changing scenery which they describe as having been seen in the spiritual world, can only be accounted for upon this principle.

It is true, this idea sets aside that of angels or devils having been once created such; but this phantasy of the poets is not worthy of serious refutation in this place, and therefore we shall not further notice it.

Till every organized form, essentially of spiritual substances, is invested simultaneously with organized matter, and as such lives in this outward world, individual consciousness, and permanency of being, cannot be produced. Till such is the condition of a human being, his soul, in its individual consciousness, is not immortal; as, till born alive into this ultimate world, the fœtus never becomes sensitive; and if it die before birth, or be still born, it never comes into a state of individual consciousness. It is, therefore, not perfected in ultimates for an immortal existence.

It is not contended by Christians, that spirits procreate their kind, though many believe that great numbers were created such at first; and I know of no sufficient reason, indeed of no reason at all, that any of them have given, why spirits, as well as men, should not procreate their kind. The above are our reasons for this conclusion, which we trust the reader will deem satisfactory.

5. *Notwithstanding the above proposition, the spirit or soul is the real man: and it is this only that lives to eternity, and perpetually preserves its identity.*

We have already seen and concluded, that the soul is organized of spiritual substances, which in their nature are much purer, and more interior, than matter, and altogether above it: and that, after death, the soul lives in a spiritual form in a spiritual world, being so exquisitely organized as to be actually sensible of its forms and all their modifications. Organized matter cannot be made immediately sensible of spiritual substances, and is therefore incapable of life and sensation in the spiritual world. The soul or spirit is therefore so organized in its material matrix, thus in the ultimates of creation, as to take a fixed and durable existence; not only while clothed by, and in contact with, matter, but likewise when separated from its material clothing; its life in ultimates having imparted to it such characteristics as render it a form perpetually recipient of life. The effect is produced without its being rendered material; for were this effect produced by its clothing and contact with matter, it is not easy to see how it could sustain life in a spiritual world; but without changing its essence, as being purely spiritual in its composition, it may be presumed to be so assimilated in its extreme surfaces, which had been in immediate contact with its material clothings, as to partake sufficiently of the inertness of matter, for the purpose of conscious individuality. The propositions which follow will very much tend to strengthen the present one.

6. *That on the death of the material body, the spirit of man continues to live in the spiritual world, in a substantial human form: and that therefore death is the continuation of life: after which, man lives a man to eternity.*

Were man only an organized material form, it is certain that death would put an end to his existence as a man; nor could the sense of his individuality be restored to him by any resuscitation or resurrection of his body, unless the identical organization which it possessed when his consciousness ceased, should likewise be restored. It would seem to be requisite, too, in order to perfect identity, that the very same particles of matter should occupy the same places in the organization. Those whose hopes of eternal existence, rest upon such an anticipation, have need "of the mighty faith that smiles at impossibilities, and says, It shall be done."

But we contend that man is man by virtue of his spirit, and not by virtue of his body, except as this is a necessary adjunct to his spirit in the present state of his existence. It is necessary, too, to the soul's existence in a distinct individual human form in a state of such permanency, that, in divesting itself of its material clothing, its form remains, and will remain for ever, the very identical man, the same as in the world, having like senses, the same quality of will and understanding, as when in the world; in short, he will be altogether the same, except the material clothing cast off by death.

The general idea of a spirit is, that it is only a sort of vapor, which may assume any shape, and yet be conscious, and even conscious of its identity. Such a notion of a spirit, shows at once entire ignorance upon the subject, and a most unaccountable wildness of imagination, based upon no fact yet ascertained by human research, or made manifest by any authentic revelation. That spirits have appeared and disappeared in a manner peculiar to the difference of the two worlds, may be readily granted, and easily explained. While man is in the

world, his spirit is so perfectly organized within the body, as to be able to see a spirit as clearly by the eyes of the spirit, as he can see a man by the eyes of the body, when it pleases the Lord so to open his spiritual sight. The spiritual sight thus opened, spirits appear to it without being affected by matter, so that what would hinder the approach and presence of material beings, has no such effect upon spirits. The opening and closing of the senses of the spirit, such as spirits exercise in the spiritual world, is all that is requisite for the sensible appearance and departure of spirits, when it pleases the Lord to allow of such sensible intercourse between them and man.

That living forms not human, have appeared to those, to whom spiritual vision has been granted, there is no reason to deny, for the maintenance of our proposition. It has been shown in proposition 4, that, correspondent to the affections and thoughts of angels, in their immediate spheres, every necessary variety of form is at once produced, comprehending all that belongs to the earth, waters, minerals, animals, and vegetation, as far as is requisite for a perfect correspondence in these things to all the varieties of their loves and perceptions. There is the same correspondence, likewise, in their atmospheres, the sun's appearance, and the light and heat which they thence enjoy. By correspondence, too, are produced their habitations, their garments, their food, particularly in heaven, most exactly suitable for life and enjoyment; with innumerable forms of most exquisite art; so that the use and operation of every affection, with its thought, may be made most exquisitely sensible. These are the spiritual world to angels and spirits, its outward form, in their immediate dwellings, always corresponding with their predominant qualities, and all their changes of state. When animals have therefore appeared in the spiritual world, it is not because spirits exist in such forms as proper to them, but because such forms correspond to distinct affections, and are thus manifested to the sense. It was from this correspondence, when the Lord had opened the eyes of the young man at the prayer of Elisha, that the mountain was seen to be full of horses and chariots of fire round about Elisha (2 Kings vi. 17). Elisha represented the Word, horses the understanding of it, chariots doctrine, and fire love: thus the appearances signified, that, in the understanding of the Word, according to genuine doctrine, influenced by the divine love, there is every protection from the perverted knowledges, grounded in principles of evil, represented by the Syrian army. From this representation of Elisha, as denoting the Word and the understanding of it, according to genuine doctrine, from a principle of love, Joash, king of Israel, wept over his face, when he lay upon his death-bed, and said, "O my Father! my Father, the chariot of Israel, and the horsemen thereof" (2 Kings xiii. 14). Similar was the signification of the horses and chariots seen by Zechariah vi. 1-9; of those seen by John in the Apocalypse (chap. xix. 11, 14), when the Lord was seen riding upon a white horse, and the army of heaven following him upon white horses. All the curious animal forms seen by John in the Revelation; the four living creatures seen by Ezekiel (chap. i. 10, 11); the four great beasts seen by Daniel (vii. 3-9), were such correspondences and representatives. In all the cases recorded in the Scriptures, of the re-appearance of those who had departed from the world, they were seen in the human form. Moses and Elias were seen talking with the Lord on his transfiguration, as two men. The Lord's face, also, then shone as the sun, and his raiment was white

as the light, because he then appeared to their spiritual sight as to his Divine Human, which could not be seen by the material eye, except under the veil of his material body (Matt. xvii. 1-4; Mark ix. 2; Luke ix. 28). When Samuel was raised by the woman who had a familiar spirit at Endor for Saul, he inquired, "what form he was of." "And she said, "An old man cometh up, and he is covered with a mantle." And Saul perceived it was Samuel; and he stooped with his face to the ground, and bowed himself" (1 Sam. xxviii. 7 to the end of the chapter). The one hundred and forty-four thousand sealed from every tribe of Israel, and an innumerable multitude which John saw standing before the throne and before the Lamb, were in the human form; for they were clothed with white robes, and had palms in their hands (Rev. vii. 1 to end).

Death, then, is only the continuation of life, since man continues to live in all respects a man, in the enjoyment of every sense, having a perfectly organized spiritual body, constituted of the very substances which, while in the natural body, had been the real subject of all his affections, and of all his sensations; the material body, evidently, having sensation no longer than while animated by its soul or spirit. That man will thus continue to live to eternity is abundantly revealed in the Scriptures, and may fully be seen from his nature; since supposing he is the creature of an infinitely wise and good Being, he would not have been endowed with a capacity for all possible solitudes for eternal life, had he not been destined for its enjoyment. These things admitted, the next proposition will appear true, without any difficulty.

7. That man's spiritual body will be possessed of, and will exercise, every organ of sense, with respect to all things of the spiritual world, as, while clothed with the material body, the soul was sensitive of all things of the natural world, by means of this organized body.

Sufficient has been stated, under the last proposition, to lead to the conclusion expressed in this. We have already advanced reasons for the greater substantiality of the spiritual world and its objects, as perceived by spirits, than the material world and its objects, as perceived by men. Notwithstanding the solid ponderous nature of the earth, spirits can derive no immediate sensation from it, nor from any of its contents, so that were they to judge from their sense of it, they would deny its existence.

Of spirits and the spiritual world, our natural senses can give us no intimation, and we should, judging from them alone, deny their existence. But spirits may be made sensible of the existence of the natural world by communication with the spirits of men while in the body, so as to see, as it were, by their eyes, and hear through their ears, &c. &c. But men by their own spiritual sight, and other spiritual senses, may have as much evidence of the existence of the spiritual world, as spirits themselves, when it is the Lord's good pleasure; because, while in the body, their spirits belong properly to the spiritual world, and are in it. In this respect there is a difference between men and spirits; for spirits having put off the material body, they can have no immediate sense of the material world; but they are associated with the spirits of men, who as to their spirits, are surrounded by spiritual things corresponding to their states,—as influenced by the things of the material world,—which to spirits are objects of sense, and they have, no doubt, a sensibility of its existence by this communication. Besides, it is not unlikely that the very imagery we call ideas, may be as visible to

the spirits in association with man, as to his own mind's eye. But spirits living in a world to their senses so much more perfect, they will have little inclination to look into the material world, and cannot be supposed, especially heavenly spirits, to sustain any loss from being no longer able to derive immediate sensation from the things of the material world.

That spirits are in the human form, truly organized, is evident from the Scriptures, as quoted in the previous article; and many more quotations might be adduced if necessary. We have no means of knowing that there can be life and sense without an organized form as the subject in which such life and sense can exist. From all that we know, we may safely conclude, that there is neither life nor sense in created beings without organization. The human form, as being the image and likeness of God, is no doubt, the supreme of all forms; and as the soul, in its spiritual body, continues to exist in that form for ever, its pleasure and felicity, in the pure and exalted state of conjunction with its Maker, must, in the nature of things, not only be beyond our present power of description, but beyond our powers of conception.

We will adduce one other passage from the Word, to show, that the soul continues in the human form after death, and, as far as Scripture evidence testifies, is in every sense a man as before. The passage is that respecting the rich man and Lazarus (Luke xvi. 19 to the end). "The beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham a far off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame" (v. 22, 23, 24). Nothing can be more conclusive, than the literal sense of this passage, in favor of the truth, that man continues to live, as to his soul, a man after death, in all respects the same as before, except the material body, and its immediate sensibility from the things of the material world. From this passage, too, it is equally clear, that the spiritual world, in its outward forms, very much resembles the natural, and that spirits have corresponding sensations from corresponding objects of sense. The rich man complains of torment from his tongue parched with flame, and desires Lazarus to be sent to him to dip the tip of his finger in water to cool his tongue. How intense his sensation must have been from the cause assigned, to have stimulated him so ardently to desire so small a relief!

8. *The organization of the spiritual body, exceeding so much in perfection that of the material body, the acuteness of sensation of which it will be consequently susceptible, requires that the spiritual world, with all its forms, should be denominated substantial, to distinguish it from the material world, with all its forms.*

Whatever we see, feel, and know, this outward world to be, it is through the medium of our senses. To us it is whatever our senses indicate it to be, whatever more it may be at present we know not. It is certain that there may be much in it, which none of our senses have yet discovered; and which may be yet discovered by the senses when rendered more acute by artificial aids. By the microscope we have become acquainted with, to unaided sight, an invisible world of animated organized beings. These beings, invisible to the best human sight, not artificially assisted, may, for ought we know, communicate with each other by sounds, which some yet to be invented artificial aid to human hearing,

may enable us to detect. At all events within the sphere of material nature, there is demonstrably an invisible world. Had we other senses than those we enjoy, the world of nature might be found amply furnished with various properties, respecting which, we cannot now even conjecture. What could we have known of smell or taste, from sight? or of sounds from sight, taste or smell? None of these could give any idea of the proper sense of touch, though taste may be considered next to impossible, without some sense of touch: and touch abstractedly considered, gives no intimation of color, smell, hearing, or tasting. A finer organization for our different senses might make us acquainted with innumerable things, at present unknown to us, and yet everywhere to be detected. Some men have been reported to be capable of sensibly perceiving springs of water at a great depth in the earth, while walking or standing over them upon its surface. It is supposed that the cock has some peculiar sense by which, in a state of complete darkness, he is induced to crow, on the breaking of the morning.

This being the case with us, with respect to this world, with which we are acquainted through the medium of our senses, as far as that acquaintance extends, we should be extremely foolish to doubt or deny the existence of the spiritual world, because our bodily senses do not enable us to detect it. Though the bodily senses are the first instruments of the soul in the development of its various powers of thought and affections, there is something so evidently spiritual in the act, itself, of thinking, and especially of abstract thinking, that nothing yet known of the effect of any modification of matter, is calculated to lead us to attribute, in the smallest degree, thought to any such modification. Man, as to his soul, may be considered a composite, and therefore an epitome of the whole spiritual world, as his body is of the whole material world; so that when his soul enters sensibly into it, as a living man, all things in it will be as much adapted to it, in its spiritual body, as all things of the material world were adapted to it, in the organs of the material body during its connexion with the soul.

That the spiritual body will be more perfectly organized than the material is probable from various considerations.

1. Its substances being spiritual, they will be, in their nature, indefinitely purer than those which are material, and which were necessarily cast off by death; as by no sublimation could they be elevated into the spiritual world.

2. The spiritual body is the soul organized, so that every organ is not only the real subject of every sense of the soul's life, but the ruling, and every subordinate love of the soul, in union with the proper thought of every such love, together are determined to the proper organized human form, answering to every peculiarity, which distinguishes one soul from another.

3. That hence every spiritual body is the form of its own love and wisdom; thus the direct and very effigy or image of the soul in form, and therefore most perfectly organized for every purpose of sensible life in the spiritual world.

4. In this organization of the spiritual body, spiritual substances, assimilated by immediate investments and contact with those which are material, and thereby made to partake as it were of nature in its purest forms, constitute the cuticle or skin of the spiritual body, in which all the terminations of spiritual

life close, and by which the whole organized form becomes distinct, and identical, and will remain such for ever.

To a form so perfect, immediately recipient of life from God, in a world the direct or proper element of all that belongs to its life, each to each so perfectly adapted, it is easy to conceive that everything will be so real to the senses of those so perfectly organized, as to be worthy of the distinction denoted, by the term *substantial*, as contrasted with this world as *material*.

The spiritual world being that of man's eternal abode, his spiritual body, unlike the material body, which is intended to be only a temporary covering of the soul, will be ever improving, in correspondence with every improvement in love and intelligence, so as to become more and more perfectly organized, and thereby be rendered more and more sensible of the realities, beauties, and sweetnesses, existing in such abundance in the spiritual world, immediately answering to every important change of state in the affections and thoughts. With the good and happy, always under divine protection in a special manner, because they seek and rely on it, knowing they are nothing without it, no remove apparently from place to place will occasion to them any change in this respect, but everywhere, to them, there will be the same everlasting reality, the ever enduring sources of the most acute, sublime, and pleasurable sensations.

9. *That such being the case, the spiritual is the proper world for man's eternal abode.*

It is hoped the reader has already felt the truth and force of this proposition. If a more perfect state of the existence of humanity can be given in the spiritual world than is possible in the world of nature, as we have attempted to show, that must be the most proper world for man's eternal abode. Besides, it appears most eminently desirable, that, in the world of man's eternal abode, the correspondence of the outward things in which he must always live, should be most exact, and suitable to his state of susceptibility of pleasure from contact with outward objects. It does not appear within the compass of the human intellect to conceive anything better calculated for this effect, than what E. Swedenborg, upon his own professed experience, assures his readers to be the fact, viz. that outward objects are instantaneously produced by divine power, embodying in every variety of form the predominant state of affection and thought in all their direct and various uses; and that the happy spirits of heaven have imparted to them the wisdom to see and understand them, as being so originated; and they are able not only to derive from them the most pleasurable of pure sensations, but in them, as mirrors, to behold exhibited the true and perfect character of their various loves, and degrees of intelligence, as thus exemplified in every form of use and beauty. How perfect should we deem this world, did we thus find wherever we turned, or in whatever company we had intercourse, that the immediate objects about us were the types of our own minds, and that they were always the things above all others calculated for our present pleasure and happiness!

To man in the present world, judging from outward nature, according to his sensations from it, a world within it, that he is told exists, in so much greater purity, as to the substances which constitute it, will appear as a world of nothing; for to him, that is as nothing, which he can neither see nor touch by the

organs of his body. It is thus that many conclude, though experiencing in their own minds abundant means, upon due reflection, to correct such erroneous conclusions. Persons in such a state of feeling and judgment, will not only be ill able to comprehend the doctrine we have advanced upon this subject, but they will be disposed to laugh at our credulity : and not unlikely consider us insane on that account. Those most ready to attribute to others insanity, as the cause of their supposed errors, may themselves in all probability, be in great danger of being led by a strong delusion. It has, however, unfortunately happened, that the sensually guided, who, according to our doctrine, are in the direct course of error, have always deemed themselves, in proportion to their confidence in sensual correctness, superlatively intelligent : and in the same proportion have been ever ready to point the finger of scorn at the supposed credulous.

We can only exhort such to think more deeply upon the subject, and to consider in themselves that, if a world so real to the sensations of the spiritual body awaits man after death, in which he must live for ever, in externals corresponding to the qualities of his ruling love, and the wisdom which is proper to it, how important it must be to cultivate the purest affections, and the highest wisdom !

We have dwelt but little upon the correspondences to wickedness, as existing in the spiritual world, because we are disposed to invite to the consideration of this subject, by ideas of all that is beautiful, lovely, innocent, and useful, in creation, as correspondent to goodness. But the awful regions of hell are but the correspondences to the insanity and wickedness of its inhabitants ; and awful as they are, as seen in the light of heaven, yet it is in such only that the spirits in which they originate, can have anything of life and sense, for it is a fact, as we are next to show :

10. *That as the spirit is the real man, he takes with him into that world all that forms his character as a man.*

It is found in the universal experience of man in the present world, that he can only enjoy anything like life, where he feels himself in a state of liberty to act, in some degree, according to the delights of his ruling love. This liberty, with poverty, is often preferred to splendid and affluent slavery. But in this world, human society is composed of bad and good, mixed together. This mixture is permitted for a purpose, which will not continue to operate in the spiritual world longer than is necessary to the final judgment upon every individual ; but till this purpose is accomplished, man has much power to conceal his real character from the view of those with whom he may generally associate, and thereby he is able to appear a very different man to what he really is. In this world man may change his radical character, by obedience to the divine commandments ; and the access of the wicked to the righteous, is one means of Divine Providence, for operating this happy change. From the intercourse allowed in this world, between the righteous and the wicked, and an external assimilation in manners of the latter to the former, extending often into the most holy things of religion, associations are formed between these two opposite parties, so intricate and full of interest to each other, that their intercourse in the spiritual world, cannot safely be broken off at once, and for ever. But in the spiritual world, from man's first entrance into it after his death, means are in constant and most orderly operation, to develope his real character to the view of others, so that in his face,

form, gait, and sphere, it shall be most conspicuously manifest; and thereby a full provision is made for the separation of opposites, without the least pain and regret, however dear they might, in this world, have been to each other, either through external assimilation of character, or the ties of relationship. It is impossible, too, not to conceive that many, directly after their entrance into the spiritual world, who have long habituated themselves in this, to impose upon those who judge respecting piety by its outward appearance, will continue to impose upon persons of like character, by arts similar to those which they had successfully practised in the world, by which, till their real characters are brought to view, they may form connexions with many unknown to them in the world, that can only be safely broken by the progressive discovery on the part of the good, but simple in judgment, of the true motives of such deceivers.

Yet with all this possibility of such an intercourse between opposite characters in the spiritual world, separation between them is certain and inevitable, because man takes with him all that forms his character, and the spirit is the real man; and he will continue such a man as he dies, to all eternity, because to undergo a radical change of character, after he has cast off his material ultimate covering, would annihilate his consciousness and individuality.

That the spirit is the real man, may be concluded from this consideration, that when the body is deprived of the spirit by death, it decays, and moulders into dust, and shows no further signs of consciousness;—and from this also that matter does not appear, in any respect, the probable subject of thought, desire, or love. To will and understand, properly speaking, is spiritual, and is the property of the spirit. The proper subject of will and thought is the spirit, for the will and thought of man are the man himself, for he is such a man as his will and thought constitute him, and we hence conclude, that the organized human form of spiritual substances, called the human soul or spirit, is the real substantial, immortal subject of the will and thought of every man, and that such as he is as to his will, and the thought of his will at death, such he will continue to all eternity; and that, therefore, when the spirit of man departs from the body and the world, and enters into the spiritual world, he takes with him all his character as a man.

11. *That the Last Judgment, therefore, must be effected in the spiritual world: and that it will consist in reducing man's external life to conformity with his internal, and rendering his spiritual body the image and likeness of the soul.*

Man being only immortal as to his spirit, and a spiritual world being alone capable of furnishing the means, in their perfection, for the development of the various powers of the spirit, and affording to its organs those exquisite sensibilities, of which they are susceptible: it follows, that it is the proper world for the execution of the final judgment upon its character.

That this final judgment will consist in reducing the external life to a conformity with the internal, and in rendering the spiritual body the image and likeness of the soul, will not be difficult to comprehend on the part of those who have admitted the previous reasoning.

To distinguish and separate, there must first be exploration and discrimination. To effect a general last judgment, then, on large masses of individuals, there must first be exploration and discrimination.

Now, although the Lord knows the true character of every individual, and

could by innumerable agents, distinguish them from each other, according to their respective characters, without the slightest error, and assign to each his true situation, according to his real character, yet this is not the way in which he executes either a general or an individual last judgment, by which words we mean the last judgment upon masses consisting of all nations in millions, or on one individual.

Were not the "wheat and the tares" permitted to grow together till the harvest; or in other words, were not the righteous and the wicked in the spiritual world, permitted to associate together for a time, longer or shorter, according to their respective states, and to answer certain purposes of the Divine Providence, death and judgment would happen together; as the spirit newly entered into the spiritual world, would be at once, if wicked, with the wicked; and, if good, with the good. But the reason for the permission of their association for a time, requires their separation to be effected in such a manner as shall be attended with the slightest injury, especially to the righteous, and in a way perfectly just to all.

The Lord exercises his omnipotence towards man, in accommodation to his freedom. He does not lead him by force, but by his convictions, and awaits his ardent desire to deliver him from any spiritual evil, or to introduce him into any spiritual good, and its enjoyment. Nor does the Lord change the course of his dealings to man, when he enters into the spiritual world; he continues there in the exercise of his rational faculties, and to be led to his final destiny, according to his ruling dispositions, in the same manner. When duly prepared by many preceding circumstances, the righteous may experience sudden, and at the time, unexpected deliverance from the oppression and tyranny of the wicked; the very wicked, perhaps, from whom, till then, they could not be safely separated; and the wicked, in like manner, may be visited with sudden calamities, not anticipated, as it is the fault of wickedness to increase in blindness, as it approaches to ruin, and to revel upon the brink of destruction. The righteous in distress, from the oppression of the wicked previous to judgment, in the spiritual world, were represented to John by the souls under the altar, who had been slain for the Word of God, and the testimony which they held, when "They cried with a loud voice, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." White robes, it is said, "were given unto them, and it was said unto them, that they should rest a little season" (Rev. vi. 9, 10, 11). It is clear these souls were in a state in which they felt the oppression of those that dwelt upon the earth, and that they desired deliverance by the execution of vengeance upon them; but that still the time was not arrived for their deliverance, or the judgment upon the wicked. That immediately preceding the fall of the wicked, they are often prosperous in realizing the objects of their ambition, is powerfully stated in the following words: "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they may be destroyed for ever" (Ps. xcii. 7).

Previous to a general last judgment in the spiritual world, those spirits from the church on earth, who, before death were apparently, zealous for the cause of religion, but at the same time, were wicked in heart, greatly increase in numbers, and by many arts gain a dangerous ascendancy, even over those in simple good, whom they mislead by various fables of doctrine, and afterwards hold them in rejection, as slaves under their dominion. This state was represented by the

Israelites, in Egypt, being made to serve with rigor the task-masters appointed over them by Pharaoh, till their cry was attended to by the Lord, and deliverance sent to them by the hand of Moses; when their enemies, pursuing through the Red Sea, were drowned. "The depths covered them; they sank into the bottom as a stone" (Ex. xv. 5).

The divine miracles wrought in Egypt, to convince Pharaoh and his people that the deliverance of the Israelites would be effected by the Lord, only hardened their hearts, especially the heart of Pharaoh, so that they blindly continued to resist the will of God, till their captives were set free, and themselves destroyed. In the spiritual world, hell and destruction are inseparable, according to the spiritual meaning of the word, which does not denote annihilation of being, but a perpetual state of spiritual desolation, corresponding to a state of insanity, esteemed as wisdom, and the predominance of evil, insantly loved as good. In the miracles of Egypt, explained according to their spiritual sense, might be shown the divine process in the preparation for the last judgment, by which the good are delivered from those who have enthralled them for wicked purposes, and those wicked ones destroyed, that is, cast into hell. The whole of this process terminates in the reduction of the external life of the spirits, good and evil, to conformity with the internal life, which is that of the predominant love and its proper thought. In order to this, the good require such convictions as to the real truth, respecting all things requisite to fit them for heaven, as will lead their wills, in the utmost freedom, into every requisite form of life. This process towards the perfection of character on the part of the good, will be resisted by various arts on the part of the spirits, wicked in purpose, but whose wickedness is masked, in some degree, by the pretence of friendship, and uncommon zeal for the true faith. If by such arts they gain dominion, as in many instances they do, they then show by their tyranny, cruelty, and oppression, their true characters, so evidently, as to lead the good of the simplest character, ardently to seek and pray for deliverance.

It is then that the Lord comes to judgment in the clouds of heaven with his holy angels, and separates the wicked from the good, as a shepherd divides his sheep from the goats (Matt. xxv. 31 to the end; xxvi. 64; xvi. 27; Rev. i. 7). For then is the time of harvest, when both the tares and the wheat sufficiently distinguish themselves to the view of every one; and the tares may be safely gathered from the wheat, and made into bundles to burn (Matt. xiii. 30, 40, 41).

That in this reduction of the externals of the life of spirits, to a conformity to the life of the internals, the spiritual body becomes the soul's image and likeness, is consequent on the universal law of the spiritual world, that all outward forms should correspond to their immediate causes, and represent them. Every part of the human body is in such a correspondence with its soul, and but for the inertness and sluggishness of matter, would, in this world, exhibit the soul in its image and likeness, according to the predominancy within it, of good or evil. But here the human character admits of radical changes, and the inertness of the material body is greatly favorable to this object. In the spiritual world such a change is impossible; the character of the soul becomes fixed for ever, and the body becomes its image, because it is the human form of its peculiar loves, affections, and thoughts, as they have been developed and brought into actual life. In that world, therefore, every man will manifest in his external form, his

peculiar predominant love and intelligence; the beauty and perfection of the spiritual body, excelling with every perfection of the soul; and, on the contrary, exceeding in ugliness and deformity, in proportion as it is the form of wickedness more and more malignant.

12. *The proper region of the spiritual world for the execution of the Last Judgment, is that which is intermediate between heaven and hell; into which all immediately enter on their resurrection after death.*

This proposition, indeed, follows from all that we have yet advanced, and might have been inferred by the intelligent reader, if it had not been named. It will have been clearly seen that spirits on whom the last judgment has not been executed, are neither in heaven nor in hell; because heaven and hell are names for the final abodes of spirits; they being then surrounded by all the correspondents to their peculiar states.

The spiritual world comprehends heaven, hell, and the state intermediate; because, in every region of it, outward things correspond to the character of its inhabitants. In the intermediate region, they are of mixed characters, as in the present world; because the manner of life which spirits lead when they depart from the world, is continued in that; and therefore that region very much resembles the earth and the world, and is that which was seen as the earth by the prophets and apostles, especially the apostle John in the Revelations. Not only are different characters together in that world, but the character of each individual, as long as he is retained in it, is more or less mixed; that is, the good are not entirely free from imperfections, nor have the bad entirely rejected the semblances of virtue and wisdom.

This middle region, to distinguish it from heaven and hell, may be called the world of spirits; in which all are fitted either for heaven or for hell; and therefore it must be so circumstanced, that the good may be perfected in their peculiar state of goodness and wisdom, and the evil be led to cast off all regard for religion and virtue, till they become fit only for the society of infernals. In every case, where the love of evil predominates in man, it will ultimately reject all regard to goodness; consequently, all regard to truth, which can only unite with goodness; and therefore all regard to religion, which is taught and established by truth.

All in this region being unalterably fixed in character, as to the governing principles of action, and these governing principles not having as yet been so far brought out into practice, as to have removed and rejected from the judgment and conduct everything of an opposite nature, nothing seems better calculated for such a final effect than their continued access to each other. By such access, the conflict of opposite principles is inevitable, and the consequent revelation of the interior governing disposition on both sides. Upon such discoveries, separations are effected by mutual consent; except in cases where the evil seek to gain dominion over the good, and to rule them for their advantage or pleasure. In this world, we find the love of dominion by the things of the church, to have been almost co-extensive with its spiritual instructors: nor can it be reasonably doubted, that it was as prevalent in the world of spirits, previous to the last judgment, in 1757, as described by Swedenborg in his treatise on the last judgment, first published in 1758; to which the reader is referred for much that might come under our present proposition. See likewise the Continuation of

the Last Judgment, first published in 1763, n. 17-20. But the most ample account of the world of spirits will be found in Swedenborg's Treatise on Heaven and Hell, n. 421-535.

But it is said in Rev. xx. 11, "And I saw a great white throne, and him that sat on it; from whose face the earth and the heavens fled away; and there was no place found for them." In the next verses is described the judgment and its consequences. We have already shown that by this and similar passages of the Word, the visible natural heavens and earth are not meant; and we may be sure that the real heaven of angels is not meant; that, therefore, there are a heaven and an earth which admit of destruction by the execution of the last judgment.

Till 1757, multitudes of spirits, from the commencement of Christianity, were permitted to associate with each other, by the externals of the church and religion, and in some measure with good spirits; and by correspondences to form themselves into imaginary heavenly societies, and thus into imaginary heavens. This state continued while their interior principles of evil could be concealed; and they had an apparent elevation in the spiritual world, answering to the phantasies by which their imaginary heavens were created. When these increased to an extent inconsistent with a state of equilibrium, necessary to the freedom of the human mind, or so far as to intercept the true light of heaven from shining into the minds of the men of the church on earth with whom they were associated, and to bring about a universal destruction of faith, by first destroying charity, through the falses of a spurious faith; then the Lord made his appearance for the execution of the last judgment. His appearance with his angels was correspondent to a more direct influx of truth in its omnipotent power into the minds of all, so as to explore the true character of all, both good and evil; and as all the outward appearances in the imaginary heavens, and on the apparent earth on which they were founded, were produced by the abuse of correspondences, but had no reality in them, when divinely explored, they at once fled away on the manifestation of the divine presence: and no place was found for them; that is, the peculiar state by which they were produced; they were no longer allowed to associate with the good and with heaven, by the externals of the Word, of worship, and of religion; all things relating to which they had falsified and profaned. They were no longer allowed, because they were no longer able; the preparations for their final judgment having rescued the good of the simplest character from their power to deceive, and so to enthrall them by their deceptions as to keep them under their dominion. Being no longer able to make use of religious pretences for the gratification of their wicked purposes, they were ready to rush into every sort of wickedness and enormity; and did so rush, regardless of any religious obligation: so that all the correspondences by which the appearance of heavens had been fabricated, instantly vanished or fled away; and they sank down into hell, into the lake of fire and brimstone, as being truly correspondent to their infernal lusts, suffocative of the life of every species of goodness.

13. *That such a judgment may from time to time be executed in the spiritual world, without the consciousness of the inhabitants of the natural world: but the time of every general judgment is the time for a new dispensation of divine truth, after some manner, for the formation of a New Church; as every Last Judgment becomes necessary, and is*

effected at the end or consummation of a church, when there is no genuine faith, because there is no genuine charity.

We may grant the truth of this proposition ; because the two worlds, though in a sense connected together as the soul and body, are yet so different in their natures as to have nothing, properly speaking, in common. They are connected together as soul and body by correspondence ; every natural product having a specific spiritual cause, as its essence or soul ; whence it derives its peculiar nature, form and use ; whence also it becomes its representative in ultimate nature, and perpetually subsists from connexion with it, as the instrumental cause of its existence. There is, indeed, in the spiritual world, a great similarity of many of its forms to those of the natural world ; but they are essentially different, being altogether spiritual, both as to substance and form. It is the world of mind, of love, of thought ; every form in it is a form of some love, affection, and thought ; every motion and change, in any of their characters, is the immediate effect of a change in the thought and affection they exhibit ; so that the whole spiritual world, without, to the senses of spirits, is in a manner so identical with them, as to be truly considered as a one. Matter, in all its motions, is, properly considered, mechanical and insensible. It cannot be sublimed into thought, or even to the immediate subject of thought ; for, although in its gaseous form or state, it is capable of wonderful effects, yet there is in it no approximation to thought or will, or anything like an act of the mind. The matter of animal bodies, in this respect, is similar to matter in general. In it, properly speaking, there is no thought, no mind ; though it admits of motion and change, by the mind it invests, as a medium of outward life in the material world.

Nothing, then, can be more distinct than the world of nature and the world of mind ; though so created as to be to each other as soul and body by correspondence. Matter is, properly speaking, altogether insensible ; and its sensibility in animal existence is only an appearance, and not a reality.

The mind in the body, is the subject of all sensitiveness ; and, though the sense appears to be in the body, and of the body, yet this is only an appearance. This may be so far demonstrated, that the intelligent can have no reasonable doubt of the fact. It is indeed supposed by them that the brain is the subject of sensitiveness ; but this may some day be demonstrated to be a fallacy. It is, no doubt, the mind's primary material organ, by which it is sensitive of many changes in the condition of its whole material clothing, whether effected by its own action, or by the contact of things without it.

Those who have not thought upon these subjects from scientific intelligence, may be surprised that the limbs might be mutilated, without any pain being felt in the mutilated parts, if the nerves communicating between the parts and the brain were first divided ; therefore a man might have his toes, his feet, his fingers, and his hands cut off, without pain, if the nerves communicating with these parts and the brain were divided.

Although the mind is the immediate subject of all, and even of bodily sensation ; and although it is, even while in the body, an inhabitant of the spiritual world, and associated with spirits, and so associated as to be greatly influenced by them ; yet, it is so ordered by Divine Providence, that it shall not be generally sensible of that association, while clothed with its material body, in the present world. Man would be unable to exercise the functions of both mind and body,

were he cut off from his spiritual associates; and yet he is ignorant, as to any sensibility he has of them, that there are spirits, much less of their association with him. He knows nothing of their characters, of their mode of life, or of their exchange with each other of ideas, by conversation, or by any other mode of communication, in association with him. The spirits immediately associated with him, will most resemble him in character; for the immediate association of spirits with men, is regulated by this principle; and as we are insensible of the doings of those who are most closely connected with us, it will hence follow that all possible sorts of changes in the spiritual world, and therefore the last judgment upon myriads, may take place without the consciousness of men in this world, though so closely connected with it by correspondence. Nay, we are far from knowing consciously much that passes in our own spirits, while the most important changes are effected in them, such as our eternal happiness depends on. We have given to us a region or degree of mind, in which we have consciousness, and the power of acting according to reason; but in proportion as we employ our conscious powers for good or for evil, arrangements are going on of a regenerating or degenerating kind, in the formation of our everlasting characters, of which we have no consciousness. "The wind bloweth where it listeth; and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the spirit" (John iii. 8). This is not only true of the spirit, but of the body too; for diseases, as well as renovation to health, in many instances, commence and are matured unconsciously.

Although men in the world are unconscious of the general last judgment, in the spiritual world, at the time of its occurrence, yet their eternal interests are deeply involved in the event; and results follow in this world of the most momentous kind, as connected with them, and calculated to promote them. In the first place, the preservation of the earth, and of the human race upon it, is involved in the event; for, if the Lord did not execute a last judgment in the world of spirits, upon those accumulated therein, in whom evil predominates, though professing to be of the Lord's church, and by whose instrumentality evil prevails over good, no flesh could be saved; and destruction, with respect to this world, would be universal. In the second place, after the removal of the crews of those wicked spirits, whose infestations extended, in a degree, both to the heavens and the earth, the Lord can reveal himself anew in greater splendor and glory, that is, more in his true character as apprehended by men and angels; for the nearer the ideas of men approximate to the truth respecting the Lord's true character, the greater is the splendor and glory in which he appears. That in this new revelation of himself, in the third place, the Lord provides for the commencement and establishment of a new church, as in every general last judgment, there is an end or consummation of a former church; for, if a church on earth did not become first perverted in doctrine and life, there could never be such a dangerous accumulation of spirits as to require a general last judgment of the magnitude we have described.

We have intimated, in several places, that the churches have an end as well as a beginning; and that, at the end of a church, a general last judgment is requisite. This will be the case till a church be formed under a dispensation of divine truth, in which all things of faith are rendered so obvious to the human

understanding, as to admit of being illustrated in the rational faculty, in the same manner as truths of a scientific character. Under such a dispensation, men will cast off superstition and its influences, and every attempt at imposition by the influence of dogmatical authority. The presumption of infallibility on the part of the priesthood will be thrown to the winds; and all appearance of external sanctity will be scrutinized to the utmost, especially in all cases in which it exceeds the genuine simplicity which ought to characterize the man and the Christian. Under a dispensation of this nature, education will train the mind against deception, by leading it to test every thing proposed for belief by the proper rules of sound judgment, even matters of religion as well as of character. When all religious truths may be rationally apprehended, and when they will appear more evident, glorious, convincing and satisfactory, the better they are understood, there will remain no inducement to lull suspicion to sleep, or to seek an extension of religion by forcing unenlightened ignorance to worship at its shrine. In this state of the church, the last judgment, in the world of spirits, will be speedy and universal; so that the spirits inwardly bad, but externally pious, will shortly appear in their true characters; and of themselves they will seek to be separated from good spirits, as soon as they are aware that they are known to them as to their real characters. The good spirits, too, can have no desire for continued immediate intercourse with them, as soon as they are fully assured that they are actuated by wicked motives, and are bent upon the gratification of the worst feelings.

But the churches which have hitherto existed upon this globe have not been of this character. All previous to the Lord's coming were representative churches, and worshiped God as an invisible being. The Christian church, shortly after its commencement, divided the Godhead into three Gods, and made an inscrutable mystery of the Trinity, and of every other principal dogma of the Christian religion: till at last it is required that every dogma of the church should be implicitly believed; and that faith alone, without the deeds of the law, meaning the ten commandments, the laws of justice and morality, was sufficient for salvation. In this state of the church, there is no genuine faith, because there is no genuine charity; that is, in the mass of professors of its doctrines; for a remnant there will always be, by which the connexion of the old church with heaven and the Lord is preserved till the new can commence and be in some degree established. Faith can only become genuine as it becomes filled with pure charity; that is, pure love of the neighbor, springing out of the love of the Lord.

14. *That in the execution of the Last Judgment, the righteous and the wicked are eternally separated from each other, the former being taken into heaven, and the latter cast into hell.*

We shall make this our concluding proposition. It has been evidently the ultimatum in the whole of this discussion. We have seen why the good and the wicked are permitted to dwell together in the world of spirits, till the time of separation arrives, which is that of the last judgment; when, like the tares and wheat at the time of harvest, they can be separated without detriment to the wheat.

The Lord, in his infinite mercy, has provided that, as the good and wicked in character are opposites, they shall not always be under the necessity of liv-

ing in the presence of each other; that, when neither can be further benefited by living in the society of each other; that is, when the good cannot be further purified by trials from the wicked, nor the wicked be led to repentance and amendment, but grow more hardened under the influence of the good; they shall then be separated, and for ever, and be formed into opposite associations, with such provision for the life of each, according to the laws of the spiritual world, as shall be most conducive to the weal of all things, and to the realization of the divine end in creation.

Both heaven and hell are from mankind. Their real and inward states, in their correspondences, constitute the sensible spaces and the sensible objects of the spiritual world. The nature and beauty of these are in proportion to the eminence of the good and use designed, and the wisdom and intelligence in the execution of the purpose. When that good and use, as in the whole heavens, is to the utmost liberal for the benefit of all, without selfishness, then everything beautiful and lovely appears, in rich abundance, for life and its enjoyment, as the proper possession of those kind spirits in whom such benevolence is the very life's love. On the contrary, the opposite love produces, by correspondence, monstrous and comparatively useless forms; or such as, if useful at all, are only so in a vile sense, and on a scale limited as the selfishness in which they originate. The wicked appear in consequence to live in the midst of burning flames, which correspond to their destructive lusts; in sandy and barren deserts, which correspond to their spiritual destitution of all true wisdom, and to their wild phantasies which they, in their insanity, esteem as their wisdom or intelligence. They are surrounded by things the most filthy and abominable in form, color, and stench, as correspondences to their most unclean and filthy affections, desires, and thoughts; and any pleasure they may have in such things can only be compared to the pleasure of the filthy swine, when wallowing in the mire. Such, in the spiritual world, are the results of the opposite loves, characteristic of heaven and hell. To each there are places and things thus to correspond; the former appearing above, because eminently superior; and the latter beneath, because exceedingly inferior.

The good, therefore, after judgment or separation, are taken up into heaven; and the wicked are cast into hell, or appear to be cast into it, on account of the impetuosity with which they rush into evil, when they no longer feel any restraint from the opposite kingdom.

In conclusion, let the serious and well disposed Christian, of every sect, weigh dispassionately what we have attempted to introduce to his notice respecting the certainty and manner of the last judgment, as well as the final inevitable consequence of that judgment, to every individual. Whatever he is, he will be proved to be; however his real character may now be concealed from the sight of his fellow-beings. There is nothing covered that shall not be made manifest; and what we have designed and desired in the secret purposes of the heart, will be proclaimed as on the house-top (Luke xii. 43). It will be finally useless to associate ourselves with the good from a wicked purpose. If it be to rule over them because of their simplicity, they are God's elect, and he will finally deliver them from all spiritual tyranny, though he bear long with their oppressors. If it be in the hope to escape, in the society of the good, the lot of sinners, it will be in vain; the process of the last judgment will bring to

the observation of all, the true character of every one, and reduce him to the necessity of living with his like, and that for ever. The happy lot of the righteous can only be possessed and enjoyed by the righteous. Let then the wicked repent of his wickedness, if from Christian science, he has been led to desire their happiness.

From what has been so briefly stated upon this important subject, it is hoped no thinking reader will be further disposed to scoff at the idea of the last judgment having been executed in 1757, as testified by Emanuel Swedenborg, in the works before referred to. To us it seems impossible to find any other mode of explaining the subject, or of exhibiting it in a light so accordant with the whole of the Sacred Scriptures, and the nature and reason of things. When these things, as declared in the Scriptures, can be seen to have their accomplishment in a manner perfectly compatible with the nature of things, and perfectly consistent with the meaning of the terms in which the last judgment is predicted, the Christian should be more rejoiced in the light, by which he makes the discovery, than disposed to scoff and rail at the idea of it, because of its having been newly discovered. In such rejection, there is a similarity to the stupidity evinced in the conduct of the church dignitaries of the day, who compelled Galileo to sign a recantation of the truth of his discoveries in the heavens by his telescope. The antiquity of error entitles it to no respect in the abstract, however tenderly it may be dealt with, on account of the multitude, who have been led to embrace it as truth, because they cannot be quickly and beneficially enlightened. Those too, who are disposed to venerate error on their account, ought to be careful not to be the instruments of keeping them longer in it than is necessary for their good; and the rule in this case, it appears, is, to be on the alert in the adoption of the most prudent means of diffusing universally the light of truth, supported by rational evidence.

Besides, the time is fast advancing, when the multitude will no longer be blinded by the mere influence of authority, unsupported by rational evidence; and the authority-mongers may, if not watchful, find themselves, with respect to the multitude, in the rear of knowledge, rather than in the advance. Cheap tracts will shortly do wonders for the multitude in this respect, and elevate it in knowledge above the select, who may despise the apparent scanty information of small books, because their libraries are well furnished with the most elaborate, but probably unread treatises, upon all species of information. Divine Providence often employs the simplest means for the accomplishment of the mightiest and most important objects; to the astonishment of those, who, like Naaman, are not willing to be cured of a most loathsome malady, except by an apparatus full of intricacy and mystery. The great man's vanity was highly offended at the simple means of dipping himself seven times in Jordan, for the cure of his leprosy, after having traveled so far, loaded with magnificent, but useless presents, for the prophet. He expected him to do some great thing, in the way of incantation, no doubt, to remove his leprosy; and his offended vanity would have taken him back to his own land, a monument of foolish obstinacy in his self-derived intelligence, but for the wise counsel of the more discerning, but apparently inferior personages, in the character of his servants (2 Kings v. 1 to end).

Those who receive the testimony of Swedenborg, see, in the mighty move-

ments of human society, the improvements in all things beneficial to the human race at large, to which no bounds can be assigned, that have been succeeding each other since 1757, such demonstrative evidence of the truth of the testimony, that they feel it impossible to doubt its accuracy. They see in these things the preparations of infinite wisdom for a vastly extended reception of divine truth, beyond anything at present known to have before existed in the world. Why should the Word be translated into every language of man, which will speedily be accomplished by the agency of the Bible Society alone, if something had not been done calculated to dispose all nations to the reception of its truth? Who can calculate the results of these embryo proceedings, as they may at present be called, of this one society? It is scarcely possible to exaggerate the final effects it will, under the guidance of a divine hand, accomplish. Its existence is so manifestly a work of God, that the rejecter of the Bible, if any sensibility be left to him, can scarcely help trembling inwardly at the mention of its name.

The second coming of the Lord will be with power and great glory (Matt. xxiv. 30; xxv. 31). This will be exemplified before men, in the greater extent of his church than has ever before taken place; as well as in the revelation to the understandings of its members of the spiritual sense of his Word; in the light of which he will be truly seen in his glory. For the more we are capable of beholding him in his real character, the greater will be the glory and majesty of his appearance, and the more we shall be satisfied that he is perfect in all his attributes. We shall not only be satisfied of his almighty power, but of his infinite goodness; and behold united in him every excellency in an infinite degree.

Upon a better understanding of his Word, the Lord is now about to erect his church, in its true splendor. As a temple for his worship, it will exceed all that has been before it in magnificence, extent, and duration. "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal. And the building of the wall was jasper; and the city was pure gold, like unto clear glass. And the foundations of the wall were garnished with all manner of precious stones. The twelve gates were twelve pearls; every several gate was of one pearl; and the street of the city pure gold, as it were transparent glass. And I saw no temple in it; for the Lord God and the Lamb are the temple of it. The glory of God did lighten it; and the Lamb is the light thereof. And the nations of them that are saved, shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day; for there shall be no night there: and they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life" (Rev. xxi. 10 to the end). Such, under the emblem of so magnificent a city, was seen by John, that glorious church which was to succeed the Lord's second advent. It was to enjoy a perpetual day, to which night should never succeed; and though its gates should stand perpetually open, during this everlasting day, yet nothing that defileth, worketh abomination, or maketh a lie should enter into it. AMEN;
SO BE IT.

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Translations from the Adversaria.

Documents concerning Swedenborg.

Letters of Dr. Tafel.

De Guay's Letters to a Man of the World.

The above list of subjects will be enlarged to embrace a variety of Tracts and Treatises collateral to the Doctrines of the New Church, provided the Library meets with sufficient encouragement to warrant its continuance beyond the present volume, for which only it is thus far pledged. The prospect is not so flattering as we should be happy to announce, although no less so than it has been from the outset. Our present arrangements, at any rate, do not contemplate a discontinuance of the work. Even the existing measure of support would sustain it permanently, if we could but rely upon a uniform compliance with our terms, of payment in advance. By a very considerable proportion of our subscribers these terms are promptly met. By others they are overlooked, not a little to our inconvenience.

NOTICE.

As some of our subscribers have expressed a regret that the publication of the Diary should have been commenced in connexion with the Library, we beg leave to say, that this plan was adopted with a view to the convenience of the great majority of our patrons, who are members of the New Church, and desirous of possessing this work as it appears. It is probable that there are others who would prefer the omission of the Diary in the Library series. We are desirous of accommodating both classes, and with a view to this, have determined to give to every one the option of receiving the Diary on the score of his subscription or not. If he prefers to take only the Memorabilia and the collateral Tracts forming the Extras, he will, upon the intimation of his wish, receive 16 Nos. of these only on the ground of his subscription. This will leave no break in the paging when the volume is bound, though there will be a slight interruption in the numbering on the outside covers. But this, of course, will be of no account, provided the body of the work is furnished complete. In like manner the Diary may be subscribed for independent of the Memorabilia.

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It is proposed to issue the "SWEDENBORG LIBRARY" in serial portions of sixteen pages each, in the general style of the present, to be sold at *six and a quarter cents per No.* The contents will embrace the extensive range of interesting subjects relative to the Spiritual World indicated in the Introduction, together with many others bearing more or less directly on the general theme. Double numbers, at *twelve and a half cents*, will occasionally be published, whenever it seems desirable not to break the continuity of the narrative. Thirty-two numbers will form a good sized volume of 512 pages.

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It is presumed that the series will eventually include the reprint entire of most or all of the minor works, unfolding the *doctrinal* character of the system, which as it rests upon the same authority as that of the revelations—to wit, a divine illumination—is entitled to the same respect. If the truth of the "Memorabilia" be admitted, the conclusion that Swedenborg's writings contain an *authentic republication of the true doctrines of Christianity*, cannot be avoided. If they are not true, it will be seen that they present a problem, the solution of which on the ground of conscious or unconscious imposture, affords the reflecting mind no relief.

The Publisher ventures to express the hope, that all those who may approve the plan and execution of the work, will use such efforts as their interest may dictate towards increasing the list of subscribers.

JOHN ALLEN.

The subject of the next Number will be
THE EDITOR'S REASONS FOR EMBRACING THE DOCTRINES OF
SWEDENBORG.